

A frutefull treatise of Baptyme and the Lords Souper / of the vse and effect of them / of the worthey and bñworthy receyuers of the Souper/necessary to be knowne of all

**Christen men/
which yere
ly re=
ceyue the Sa=
crament,**

John

second

Or may

*A fronte
frill
treasie
offe
the
Souter*

Penelope

doe doe thou

Forberasse that man
perishing of two parts: body and
soul of the which one is sensible
honey and softly and
the other intellectual

²
a b c d e f
²
for 25 taust

for beaue led

... ..
... ..
... ..
... ..
... ..

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Why god
 institu-
 ted his
 holy Sa-
 cramēts

Or because that man
 consisteth of two parts / bo-
 dye and soule: of y^e which one
 is sensible/heuey / & fleschly:
 and y^e tother intellectuall/subtyle / and
 spirituall: therefore hath god left vnto
 vs his holye Sacraments/as Bapty-
 sme & his Souper/in two sensible sym-
 bols or signes/ y^e is to weite/in water/
 bread and wyne/with wordes to be con-
 secrated/outewardely to moue and to
 stire vp our senses/as our eyes and ea-
 res taste and feeling/that y^e thinges sig-
 nified by y^e elemēts/as by y^e wasching
 or dopping into the water/and by y^e bre-
 de brokē/ and wyne forthpouered and
 geuen to vs / and that the thingis pro-
 mised by the wordes myght y^e more pre-
 sently and deeplier be couayed into our
 hertes and mynds. For as the Philoso-
 pher saith. There may nothing be con-
 bayed into our vnderstāding/but it be
 first apprehended of some of our senses.
 Thus therfor yet worketh God in our
 weakenes/lest any thing shuld wāt one
 his parte and faile vs/whiche might hol

God/in
 this thig
 cōdescen-
 deth vnto
 our

pe thimbecilite and dwoolnes of our fles-
he. So graciouse is he to condescende
vnto our weaknes/ to make vs perfit in
mynde. He did miracles some tyme by
bare wordes/ and efttyme by a sensyble
instrument/ as when he layd claye tem-
pered with his owne spetle vpon p bly-
somes eyes to geue hym his syght Jo.
ix. And all to feed our exteriour senses/
that they mought haue to holde them
by/ hygher to clyme into our vnderstan-
ding/ and faith. Thus therfore doth his
goodnes / by theis exteriour Sacra-
ments or elements of water brede and
wyne/ serue our senses to moue/ monis-
he/ and to counforte vs inwardly. So
sayd he vnto the peple of Israel by Mo-
ses. For this cause haue I commaunded
Exo. xiii) you/ this ceremonye (meaning the ea-
ting of p passh lombe) that I wolde put
my power and beneficence (whereby I
delyuered you/ and brought you out of
bondage) into your handis/ & laye them
present before your eyes/ that w your
handis ye might grope and feel them/
and with your eyes se them/ lest at any

tyme ye shuld forget my benefyts/not
hauing my laboe euer in mouthe and
mynde. But & yf we were once(as we
shalbe) al togither spirituall/immortall
glorouse et cetera/clogged nomore w
this carnall burden of our corruptible &
forgetfull fleshe/then nedeth it not/ys
any more to be thus fed/with sicke sensi
ble/elements / symbols / rptes or Sa
craments.

A Sacrament/instituted of
God/what it is.

A Sacrament therefore is an outwarde sensible signe / whereby
God declareth and testifyeth vnto the
worthey receyuers thereof / his good
mynde / beneuolence and fauour vnto
vs:whereby also he sustayneth and hel
peth y weaknes of our faith. ¶ A Sa
crament is a testimonye of his graciou
se goodnes/declared vnto vs / by that
sensible signe. ¶ els/Sacraments are
not els but visible exemples / of the fa
uour of God/of his beneuolēce/ & good
mynde/towerd vs/instituted of God/
and of noman / adseuered & certayne

A sacra
ment.
Sakra
ments.

But two
Sacra-
ments.

Austen.

Sacra-
ments
dewly mi-
nistred/
exercyse
our faith

testimonies/and holy rememberances
of his promises:which vnder terrene &
erthy sygnes/represent/and as it were
before our eyes/layeforth celestiaall gyf-
tis/& call awaye our mynde euē frome
the terrene sygnes & elemēts vnto hea-
uenly thoughtes. Sacramēts also the-
re ar but two/of Christis ordināce & in-
stitucion/Baptyme & þe Lordis souper/
euen the verry badges & cognyzances
of þe Christē societe & fraternite. Ryght
well therfore did Austen wyte in his. c.
xviii. pistle vnto Ianuarium. That as
God the father did conseigne & gather
vnto hym the Iewes by the badges &
lyueryes of circumcision/& eating of the
passouer lombe/ So did Christ (as it we-
re) with the newe lyueryes and cogny-
zances/of Baptyme and the Souper/
gather and retayne into his seruyce the
societe & chirche of the newe peple/euen
the Christianes. And the vse oz action/
oz dewe ministraciō of these sacramēts/
do exercyse our faith and maketh vs
the moze adseruered of his good will to
werd vs/as dothe þe seall added to the

obligaciō adseuer vs more certaynely
of the mans bōde & promise to be perfoz
med. God promised Abraham to be his
God/ & also p̄ God of his seed/ Gen. xviij
bpō this cōdiciō/ p̄ he/ & his/ shuld walke
iunocētly befoze hym/ which is/ wholly
to depēde by faith & hope bpō his plesu-
res. which promise had bene ynoughe/
had Abrahā & his seed ben all spirituall/
& not forgethfull/ noz doutfull thereof/
in their tēptaciōs/ hauing euer in myn-
de/ bothe to haue beleued the promyse
of God so fauourablye made without
any deseruing befoze: & so to haue ben
euer in will to perfozme his parte/ that
is to weit/ to walke innocently befoze
God: But because/ the weakenes of our
faith/ namely in so stronge temptaciōs/
& the oblyuious fraylte of our flesshe/ re-
quireth (as god well knoweth) some sen-
sible signe oz sacramēt/ more presētly to
certifye & confirme vs/ to be put euer in
mynde of his so ientle a promise: lo ther-
foze & none he addeth p̄ sacramēt of cir-
cūcisiō vnto Abrahā/ as a seall added to
god his promise obligatoz p̄ nowē wyte

in Abrahams & his seedis fleshe. Pau.
Ro. iiii. thus testifying/saying/ And Abraham
receyued the signe of circuncision/euen
þe seall obligatory wherby God bounde
de hym self to iustifye hym and all his
seed for their feithes saak.

¶ A declaraciō/by the waye of com
parison of þe olde sacramētis
with the newe.

Our Sa
cramētis
ar not
blodye/
as wer
the olde.
¶ We/as vnder the grace of the
Gospell / Baptyme succeeded in
the stede of circuncision:euē so doth the
lordis souper folowe in the place of the
olde passouer/as the more mylde/ientle/
and sweeter sacramētis then were the
olde blodye circuncision & passe lombe/
which were neuer celebrated but bloude
was shed/bothe in the of kutting of
the foreskyn of the chylde's preuey mem
ber/and also in the slaying of the pass
lombe with whose blode the dooers and
wyndowes wer trykē and crossed. Also
as by Baptyme we be iniuated/we pro
fesse/and be cōseigned vnto the worship
of one God/ into the faith of one & the
same Christen religion/evē so by the sa.

me faith and loue expressed at the last
dis souper / we declare our selues to per
seuer in our profession / now incorpo
rated into Christ as the very members of
his mystik bodye whereof Christ is onely
the head. By the circumcision and the
passouer eting / God marked and seal
led to hym the Jewes. By baptyme &
the souper Christ gathereth & sealleth
to hym / the gentyles and Jewes to / as
many as wyl beleue.

A Declaration of Baptyme: by
the waye of a diuision.

Ther ar two maner of Baptis- Two maner of baptymes.
mes: the outwarde locion or was
hing with the water / and wordis of in
stitution: And the inwarde washing of
the soule with the spirituall water cal
led the holy gost. Of the first baptyme /
it is wyrtten Matth. the last. Go your
wayes & teche all maner nations / bap
tyzinge them into the name of the fa
ther / of the sone / and holy gost. Of the The inwarde bapt.
seconde and inwarde baptym. which ston
deth vpon faith in beleuing the wordis
of promyse. It is wyrtten Mar. the last.

whoso beleue and be baptyzed / shal be
 saued. Of this inwarde spirituall bapt.
 called the regeneracion frome aboue of
 the spirit / or second birthe by faithe. It
 is wyrtē Jo. iij. Verely verely I say vnto
 you except a man be borne frome aboue /
 that is to saye / of þe water / there cal-
 led þe holy gost (for so expowoneth Ihon /
 hymself in the. iij. & vij. and I saye. xliij
 he may not come into the kyngdome of
 God. This birthe declareth Jo. also in
 the. i. cap. of his gospell / and in. i. Jo. v.
 saying / Euery man that beleueth Iesus
 to be Christ / is borne of God. The first
 baptyme may be withoute the seconde /
 as in them þe be cristened / & be not cho-
 sen: as was Symon Magnus Act. viij.
 & Judas. And the seconde without the
 first / as in the elect that dye before they
 be baptized with water / so that it be not
 neglected nor cōtempned of them. Ne-
 ther the first auayleth without the secō-
 de. The first bapt. with water represen-
 teth & signifyeth the secōde / as it is sayd
 before. The sacraments ar sensible sig-
 nes / to cōuaye the spirituall thingis sig-

The one
 baptis.
 maye be
 wth out
 be to
 here.

nified by them into our hertis & soulis.
As did the circūcision of the fleshe bring
in the circuncision of the spirit into the
herte. Which saith Paule profiteth not/
yf y kepest not the couenāt smytē in the
lawe Gen. xviij. sealed w the seal of circū-
cision Ro. ii. When we be baptызed into
the name of the father sone & holy gost:
It is promysed by Crist/ That whoso
beleueth & is baptызed/ he shalbe saued.
Here is a promyse of our saluacion/ not
for because we be baptized with water/
for then shulde we be saued by the crea-
ture of water and not by Crist: but be-
cause we beleue the promyse of God
promysing saluacion in Cristis bloude/
whiche beleif bringeth vs into the se-
conde birthe to be bozne a new of the
spirit Jo. iii. and. i. Jo. v. Nowe whoso
therow the beleif in this promyse/ is
bozne a newe/ he hathe yet a nother
to encrease his faithe from promyse to
promyse / and from faithe to faithe/
Rom. i. ca. that as the promyses come/
so groweth our faithe as the mustarde
seed/ as in Galat. iii. cap. who so euer ye

The ex-
tertour
bapt. bzt
geth in
the in-
warde.

To do
Christ vpon
vs.

be that ar baptized of the spirit/ye ha-
ue done Christ vpon you. To do Christ
vpon vs is to be made lyke/ or of one
mynde with hym/ to be incorporated or
grafted into hym Ro. vi. for it folowth
Galat. iii. all ye ar one in Iesu Christ:
which doyng on Christ vpon vs was
well fygured into the grete confort of
Adam and Eue & vs all/ Gene. iii. when
God/ to kouer their shameful nakednes
made them shepes pylches/ cotes of she-
pes skynnes to endeuer and defende
them agenst all stormey tempestes/ ad-
ding vnto them saying/ Lo/ Adam is
made as one of vs to knowe good and
euill/ Here they saue by faith the secon-
de persone Christ God & man/ that in-
nocent lombe/ as Ilay. prophced. liii.
and Jo. bapt. poynted hym with his fin-
ger. Jo. i. to come and to be slayne for
their synnes/ that they and we might
bekouered and clothed w his rightwoy-
sones holynes innocencye wysedome. i.
Cor. i. Syn did sette God and vs at dis-
corde/ The mediatour or reconcyler þ
agreeth God and man is Christ Iesus

i. Timo. ij. By faith we are grafted into
Christ. The hyghest felicity & lyfe most
blessed / is to be ioyned for ever vnto
God the moste hyghe goodnes. Christ
is comē into þe fleshe to ioyne all faith-
full vnto the most hyghe god. wherfore
he is come to geue vs this most ioyouse
felicity. The some of the hole gospell / la- The so-
we & prophetis consisteth in this. That me of the
God the father hath restored his faith lawe pro-
phetis &
full vnto lyfe by his sone Christ / in who gospell.
he hath ioyned and knyt vs vnto hym /
that with hym / & for his sake only / we
might be partakers of all thing þe good
is. In this some stondesth forth all our
saluacion befoze our eyes in euery fygu-
re / ceremonie / sacrament / and in euery
parte of the scripture / but yet diuerse
wayes / now here in playne and aperte
wordis / and there eftsome wrapped and
houered vnder figures and sweet simi-
litudes. In playne wordis / as in Jo. his
first ca. of his. i. epistle and of his gospell
saying / and that worde was made mā /
and dwelt in vs / also that our felowship
might be with the father and with his

lone Iesu Crist. i. Jo. i. That thei might
 be one also as ar we / saith Crist to his
 father. Jo. xvij. that is to saye / that thei
 mought all be of one felowship with vs
 & partakers of our comon glorie. Oh
 holy father / saith Crist / now I praye y /
 not onely for theis my apostels / but also
 for all them that ar to beleue in me thro-
 row their preching / that they mought
 all be of one faith & spirit / of one cōsent
 into our glorie / as ye rede Ro. xv. That
 y woulde might beleue y thou hast sent
 me / & that I haue geue them the glorie
 which y hast geue me / that they might
 be of one felowship & consent partakers
 of the same glorie that we haue Jo. xvij
 Here ye se howe the gospel tēdeth into
 a vnite & knot whereby we ar ioyned to
 gither with God the father & Crist / by
 his spirit. Of the whiche vnite / Baptis-
 me and the Lordis souper ar the sacra-
 ments. In figures also is y same thing
 spokē in many places / which fyguraty-
 ue speches / as thei haue some obscurite /
 so haue they a certayne grace & ar much
 pleasaunt in them selues, As when Jo.

The Sac-
 ramēts
 of vnite.

Figuras
 ue spe-
 ches ha-
 e their
 oper
 race.

expresseth this vnite & societe of man/
wth God & Crist vnder the names of fa-
ther & sonnes/calling vs the sonnes of
God gotten by faith in our seconde bap-
tisme/of the seed of the worde thoro^{gh}
the spirit/as in Jo.i.as many as haue
receyued hym/he gaue them power to
be made the sonnes of God &c. & in the
first pistle of Jo.v. & .iiij. Also this vniō &
coniunction of vs wth God/is fygured in
p^r he calleth hymself the wynestock/ & vs
the bzaunches. Jo.xv. Also by p^r maria-
ges in the gospell / calling hymself the
brydegrome/ & vs the spowse. yea & by
p^r eating of his fleshe & dzyinking of his
blode Jo.vi. he can drawe vs no nether
noz couple vs no faster to hym / then
hymself to be in vs/ & vs to dwell in hym
Thus ye se h^{ow} the sacraments/that
is to saye the faith annexed vnto gods
promises/iointed to the sacramēts/get-
teth vs more grace & fauour/encreased
& growing out of one promyse & fygure
into a nother. For p^r this signified by p^r
sacramēt/or figured by the fygure/hath
euer p^r promise b^y p^r it, As in baptisme/ p^r

children
that dye
before
bapt. ar
saued by
election.

holy gost is promysed vs of Christ: and
in the souper/his bodye to be broke and
his blode to be shed for our synnes ar pro
mysed to vs þ̄ worthely receyue them/
And therfore our faith stayed vpon theis
promyses/obtaineth vs grace and for
geuenes of synne/once knowne þ̄ God
of his mere mercy/withoute all our de
sertes maketh to vs theis promyses for
Christes sake onelye. And here by the
waye/to the questiō whether childrē dy
ing before baptisme in water/or aftyr/
ere they by hearing the exteriour woꝝ
de conceyue faith/be saued or no: I an
swere/That for because they ar contay
ned vnder þ̄ promyse of God made vnto
to Abraham Gen. xviij. to be the God of
hym and of his seed/of whiche seed is þ̄
childe/seing that God is now the God
of the gentylis and of their seed/whom
he calleth the children of Abraham/for
his elecciōs sake: therfore is every Chri
sten mans chylde contayned vnder the
same promyse / and by goddis eleccion
saued / dye it before or aftyr baptisme
in his infancye.

Now we shall ye see what godly doctrine / our externe baptisme / teacheth all them that are baptizyd.

Now we ye not (saith Paule) that Ro. vi.
we who so ever be baptizyd into
Jesu Crist / are we not baptizyd into his
dethe. Dethe / therfore / is the significa- when we
are baptiz-
ed into
Cristis
dethe.
cion & effecte of the outward baptisme /
which God neuer made the popis holy
water to signifie nor to put vs in myn-
de of this baptisme / whose exteriour ac-
te in dopping into the water teacheth vs
to dye with Crist / & is to saye / to mortifye
that olde Adam of ours / to repress
our sensuall & carnall affectes / and then
are we baptized into Cristis deeth to dye
wth hym. And when we thus dye from The effecte of
baptis.
syn / then burye we our synnes in the
holes of his woundes / as Paule saith /
we are also buryed wth hym / to rise agen /
euē to be reuyued in spirit and to lede a
newe lyfe in repentance / nowe risen a-
gen with Crist. So & baptyme bereth
in it self Cristes deeth / his buryall / & his
resurrection to be practyzed in our bo-

Mortifi-
cation &
viti-
fication.

Dyes and soules perpetually whyle we
lyue. Which lyfe/what els is it then a
perpetuall crosse/euen y same that men
call penāce/but yet not it that the preist
inloyneth/Here ye see that repentance
or changing of our lyfe / is included in
baptisme/ & is all one in effecte woth it/
hauing hir two partes/ Mortification
which they call contricion/out of which
there foloweth viuificaciō/that is to ly-
ue aftyꝛ the spirit.

¶ Repentance/what it is woth hir two
partes Mortification and Viuifi-
cation/as Paule calleth
them Ro. viij.

A last ye se howe it is come vn-
to the effecte of baptyme/the ve-
ry mystery & doctrine thereof/which is
the dethe/buryall & resurrecciō of Crist
to be exercysed & practyzed in vs/which
heuey lyfe is our perpetuall penance all
one in effecte w baptyme/ as ye se/Ro.
vi. Repentance therfore is the perpetu-
al mortifyng of our fleshe & of our olde
man/whiche the very syncre fere and
loue of God worketh in vs at the syght

what is
Repent-
ance and
where it
begyn-
neth.

of our synnes seen and knowe by faith
in Cristes dethe to bring forth the hir wor
thy frutes / that is to saye / to leadliche
a lyfe as correspondeth & declareth a re
pentant couerted herte. Penance ther
fore is the repentance of our synnes with
a chaging of our former lyfe into a newe
and beter lyuing. Which beginneth of
faith in Cristes dethe / whereinto we ar
baptized by the spirit of faith / knowled
ging our synnes beholden in Chyestes
woundes. For many as Cayn / Saule /
Judas did see their synnes in the ston
ney tables / throned agens the grovonde
& broken of Moyses / & were heuue with
unfrutefull repentance / in so muche that
fore heuynes and shame they destroyd
themselues: Which declareth it playne
ly that they did not see their synnes in
Cristes dethe & promysed lead to come /
which had dyed for them in deed / had
they so beleued in hym. But we that se
them in his dethe / knowe and fele them
by our faith forgiven / whiche faithfull
knowledg effectiuouse by loue Galat. v.
pryueth vs to repentance to lament / &

Trew re
pentance
seeth hir
synnes in
Cristes
woundes.

ever we shuld cōmitte that thing / which
as it displeaseth our so louing & merci-
full father / so did it bring his onely so de-
rely beloued sonne that innocent lombe
gyltlesse vnto the moste paynfull passion
& dethe / Here here this corraspe crea-
teth vs with fere & shame / troublously
grating vpon our consciences / syghing
and crying for mercye & forgeuenes /
ever we shuld do that thing whiche can
not be forgeuen with oute the preciousse
bloude of the sonne of God / Crist God &
man. Altyr this mortificacion & detes-
ting of our former lyfe / our faith setting
hyr sewer holde vpon this promyse of
our fathers voyce oute of heuē adsewe-
ring vs that this is his derely beloued
sonne for whose sake he is appeaced & well
pleased w̄ vs now receyued into gra-
ce / we ar counfortably reuyued / feling &
certified for our faithes saak in Crist /
our synnes shall not be imputed to vs /
nor we neuer more obbrodyed of them
before God . When Crist therfore is
puerly preched / & our synnes shewd vs
in his dethe / there verely and faithfully

knobone/there foloweth in all the faith-
full hertes Repentance wth hir two par-
tes/as ye se Actes.ij. when Peter had
preched Cristes deth & resurrecciō/and
remission of synnes in them/then were
þ^e peple pricked & heuey in mynde/cry-
ing vnto Peter and to the other disci-
ples.ye men our brethern what shal we
do: Repente ye (sayd they) and be bap-
tized euery one of you into þ^e name of Je-
su Crist/into þ^e remissiō of your synnes.

**Baptisme compared with the
Lordis souper.**

Thus passe we from baptisme vnto the passouer of þ^e Lorde com-
pared together/ That as the vtwarde
baptyme / dothe signifye the inwarde
purging of the soule by þ^e holy gost tho-
rogh our faith beleuing þ^e wordis of pro-
mise (for by faith hertis ar purifyed Act.
xv.) Euen so doth the vtwarde breking
of the brede & powering forth of the wyne/
geuen vs/eaten/& dronke/signifye &
put vs in mynde of the brekinge & cruci-
fying of Cristis bodye & shedding of his
blode/geue for our synnes/eate & dron-

The first
compari-
son.

The. ii.
compari
son.

The. iii.
compari
son.

ken by faith/ & not wth our bodely tethe &
fleshely mouthes. Also as þ^e visib^{le} wa-
ter signif^yeth the inuisib^{le} grace/ so doth
the visib^{le} brede brokē/ & wyne powerēd
forth and geuen vs/ signif^ye & represent
the inuisib^{le} fauour & beneuolēce of our
heuenly father/ wherby thorow Cris-
tis deth our syns be forgeuē vs. And as
the btwarde baptyme/ byndeth vs by
our owne profession to stonde to our
promyse before God/ to forsake the de-
uill and all his suggestions/ and to cle-
ue to one God vnto whom we ar now
consecrated to mortifye our fleshe / to
pouge our spottes / to continewe and
contende into a more pure and perfyt
lyfe : euen so when we sit downe / at
the holy souper / we bynde our selues/
into one loue and beleif in the promyse
there reher^sed that he gaue vs his bo-
dye to be broken for vs/ And we bynde
our selues to geue hym thankis per-
petuall/ and euer to perseuer in our re-
ligion and faithe and in a louing Cris-
ten con^corde/ that we all there present
mought euer more be made one brede/

one cuppe/ one bodye ioyntly cōbpled together as members vnto Criste our onely supreme heade spirituall. ephe. iiii
Col. ii.

The passage frome vnder the lawe vnto the grace of the gospel.

EOr a more perfyte preparaciō vnto our newe passouer lombe Criste. ye shall knowe/ that whylis we passe ouer this transitory lyfe/ ether ar we vnder the lawe/ or els vnder grace (as for them that ar vnder nether lawe nor grace/ & yet wilbe called moste gracious and grace it self/ nor yet of siche that so exalt them selues aboue God and his lawes that they suffer syn to haue siche dominio ouer them that it ledeth them into what so euer they lust/ frely w^oute all punisshment & for to do what they lyfte and desyer/ I speke not of/ fering ne- ther god nor man.) But yet ye shal note that there be two maner of lawes: Two ma-
ner of
lawes A polityk lawe made by men/ & a spiritual lawe which ar the commandements of God. A iuste
ciuile mā A man may be a iuste ciuile man/ after a certayn ciuile iustice/ as were the Haithen/ Turkes and Saracens/ and

Rom. ix.

Rom. x.

Mat. v.

Iuste
pharise-
sayer.

The offi-
ce of the
polityke
lawe.

The offi-
ces of the
spiritual
lawe.

Rom. xii.

xii. v.

yet very infidelis. Also / a man may as-
pire to hymself & to other / to be iuste/
after the iustice & rightwysenes of the
lawe of the commandementis / which
Paule calleth our owne rightwysenes
Ro. x. and Crist calleth it the rightwys-
enes of the phariseis / & yet before god /
a very dampnable hypocrite / as were
the pharisees & Paule hymself before
his conuersion / & as now we are all & wilbe
iustified by their workis thiking them
selues holpest of all men. The offyce of
the polityk lawe / is with fere of punis-
hment by the swerde to refrayne euil
men / from thefte / murther / aduoutry /
iniuries or troubling of the comō pea-
ce / which lawe is geuen / as saith Paule
i. Timo. i. to the iniuste / wyked / & not
to the iuste / iustitia politica et ciuili / af-
ter the ciuile iustice. The spiritual lawe /
amonge many offyces / hath theis / euē
to shewe a mā his synnes / then to feare
hym for so offendig god / & so to encrea-
se syn / for where is no lawe there is no
transgression. It worketh wrath and
the punishment of God. Nowe let vs

se who is vnder this laboe.

Some there be that beleue / & this laboe of the commandemēt^s (whiche is ^{The first} called spiritual because it requir^{degre of}eth our the lawe.

affectes altogether mortified from all euill thoughtes & desyers / as baptisme techeth vs) they fulfil it / so longe as they comitte no open or externe acte / wherfore nether the ciuile swerde / nor the ecclesiastical censure may punish them / for as Moses saith / they lyue by / or in ^{Lent.} them. yea & they thus lyunge in the ex ^{xxij.}terne face & vtwarde shewe of the do-
yng the dedis of the lawe / think them selues holpest / most honest & perfyte of al men / How abhominable so euer their thoughtis & hertes be with in themselues / polluted with inwarde shedding of innocēt bloude / wronges / desaytes / falsehed / lying / pryde / enuye / malyce / concupiscence & almaner filthynes / butyll theise secrete sores and venome breke forth into lyght / & yet then ar they not withoute some fayer excuse & apparēt colour / no lesse then Adā & Eue preterred their synnes with their brode sygge

mat. xrv.
The fru-
tes of
them
that ar
vnder
this de-
gre of
the lawe
is to per-
secute &
burn the
Christians

leaves/so far of as these hypocrites to con-
fesse their faultes. Under this Degree of
the lawe at all they & aspire to themsel-
ues and to sicke lyke/ to fulfill the lawe
right well/ & to do moze to/ to merit he-
uen by their dedis & to breke into it like
geauntes & sell their ouerplus of their
merits to the. v. folishe virgens which
were shut out at the gates whyles they
went to bye of their ouerplus oyle. Un-
der this Degree of the lawe was Paule
hymself/ whylis he persecuted the Chris-
tians: and yet he lyued withoute the
lawe Rom. vii. that is to saye/ the lawe
did not hir first offyce in shewing hym
his syn. Wherfore he saithe of hymself/
in that state & of the lawe / That hym-
self was a lyue/ but the lawe and synne
were dead/ because/ the lawe/ not yet
doing hir office in shewing hym his syn/
worked not the fere of god/ nor shewed
hym his wrath/ nor dethe nor punish-
ment for it/ for the spirit of the lawe as
yet moued not his penne vpon his herte.
But now let the lawe come/ not wyrtē
in walles nor stones nor papyr/ but wyrtē

ten in thyne herte with the synger of ^{The se}
the lawe geuer/and tell the thy synnes ^{cōde de}
shewing the whose hygh maiestye thou ^{gre of}
hast offēded so greuously. Let hir wor^{the lawe}
ke in the hir seconde office in fering and ^{z to be}
troubling thy consciēce/ w^{vnder it.} de the damp
nacion & hell/ & then is the lawe and syn
bothe a lyue in thy herte/ & thyself ded/
witnes is Paule Ro. vii. Here is a lodē
contrary mutacion/ sed Dextere excelsi.
but of the right hande of God. This is
the seconde degre of beyng vnder the
lawe / now y^e lawe accuseth/ it maketh
angry bothe thyself with thyself with
the iugements & punisshmēt^s of God/
& it maketh/ y^e god apereth to be w^rath
w^h the to/ working now in the/ as I say
saith^e / a strange worke to worke his
owne/ whiche is to bring the frome vnder
the lawe to be vnder grace/ but yet
thou knowest it not/ because y^e art yet
ded. So lōg as a man is thus wrought
of the Lorde/ he is in preparing hym vnto
repentance & leading hym vnto gra
ce for the lawe/ in this degre is the v^s
ther o^f scolemaster Gala. iij. that ledeth

I say e.
xxviii.

or taketh forth the troubled consci-
ence vnto Crist: calling hym saying. Come
ye vnto me all that are pressed with bur-
den & I shall ease you Mat. xi. Nowe
is the grace of the gospell offered the/ on
the whiche yf thou settest fastholde by
faith/ so art thou vnder it/ certified
of the benevolent fauour & grace of god
towards the so mercifully calling the
continually his armes spread abroad to
embrace the. And yet to drawe the more
nigh vnto Crist & to his father. Thou
hearest this thy fathers voyce saying
vpon Crist. This is my derely beloued
sonne for whose sake onely I am appeased
& wel pleased with the. And for because/
as one promise foloweth a nother / so
increaseth our faith lyke the musterde
seed/ after many ioyfull & comfortable pro-
mises in Crist/ he promiseth to geue vs
his own body to be crucified and his
bloude to be forth drawne into the for-
geuenes of our synnes. When our faith
therefore apprehendeth this promise sted-
fastly/ then may not syn nor deth fere
i. Cor. xv vs no more/ for deth is swallowed vp

into victorie / the sting of death is blotted / þ power & strength of syn / euen the lawe is enerued / one ioynte shakē from another / & all by the victorie of Cristes death & resurrection / whiche victorie is geuen to vs by Iesu Crist.

To confirme this conflict and progresse of mā from vnder the lawe vnto grace / haue here playne examples of þ victorie of the children of Israel: whiche exo. xxiij so long as they saue Pharaos & his hostes at their tayles / they were afrayed and ded / baptyzed in the red sea / which was 1. cor. 5. a shadewe and fygure / of our baptism: but when thei saue their gayde Moyses before them / hearing this cōfortable gospel / þ is to wit / Be not afrayd / be you still: The Lorde will fyght for you / and so saue þ waters smyten with Arons staffe & diuided before their eyes. (the psal. xxi staffe of þ worde of God diuideth from Ro. xv. vs the waters of affliction) they went Exo. xv thorow gladly & seuerly with grete glory and triumphe / synging on the tother syde / when they loking bak saue their enymies drownded with the same wa-

ters that were their saluacion. Many
siche passages had they/those. xl. yeres
so often tempted & eftsoone comforted a-
gene. Siche dayly passages we feel in
our selues/syn Deth & hell assaughting
vs/to dryue vs vnder grace vnto the
whiche we ar come so sone as we heare
Crist saying/ Take herte & cōfidence to
you / for I haue ouercomen syn/Deth &
hell. The waters of trouble must nedis
be deuyded and geue place to as many
as aspyre vnto the grace of the gospell.
What els was fygured/by the turning
of their eyes from the fyery stinging ser-
pentes vnto the brasone serpēt exalted
in the wyldernes. There was a grete
wrestling all the night betwixt Jacob &
the aungell / whiche fygured our state
vnder the.ii. Degre of the laboe / whom
Jacob wold not let go/tyll in the morn-
ning the aungell had blessed hym/and
tolde hym his name/ & also changed Ja-
cobs name for Israell/ whylis we ther-
fore se our synnes in our selues & in the
laboe whiche worketh wrathe Ro. iii. &
maketh synne to abownde and encreas

Jo. xvi.

Ro. xxi.

Genes.
xxxii.

se Ro. vii. we ar Jacobites wresteling
in derkenes with an vnknoone messa-
gere working a strange worke to do his
owne in making vs Israelites / that is /
trewe faithfull beholding and acknow-
leging God to be our God forgeuing
vs our synnes in Crist / This aungell of
God / yf we perseuer in this derke and
perellouse batayle with hym / vnder the
labwe / wyl gladly geue vs þ victoꝝy vn-
der the bryght morning of the grace of
the gospell / & at last after grete & longe
affliccion cōfort vs with his name tolde
vs to be our almighty one alone for all
sufficient sauour. As did Ioseph after
long troubling / fering / & molesting his
brethꝛe & father to / at last with teares &
weepig shewed hymself to be their owne
brother Ioseph whom god had sent thi-
ther befoze for their grete counfort. Let
vs therfoze fyght cōstantly & contende
in this mightly batail / to excercyse our
faith / that we might be enstructe & ar-
med with patience & peace of conscience
vntyll the morning of Cristis counfort
& helpe be sprongen ouer vs / albeit yet

we halt withe Israell one the one foot/
that is to saye we feele our fleshe alto
weak to walke vpright in Cristes pre
cepts/ & our affects strogling yet agaynst
his spirit. This miche be sayd for the tes
ting & tryng of our selues to be prepa
red vnto the worthy receyuing of the
Lords souper.

The institucion of the sou
per of the Lorde.

U When Crist sate at his last sou
per wth his disciples / he toke the
biede in his handes/ & gaue thankes to
his father/ and broke it/ & gaue to eue
ry one of his disciples thereof saying.
Take it/eat it/this is my bodye which
is broken for you. And lyke wyse of the
cuppe/saying/ This cuppe is the new
testament or couenant in my blode. So
that ye do this/ & as oft as ye shal do it/
do it into the remembrance of me. Let
vs now beholde & obserue diligently for
our doctryne the accion with all the cir
cunstances of this souper/ & we shall see
with y^e eye of our faith mervellouse pre
sent consolaciō, wherfore this holy sou

per ought hyghly with all reuerence to
be eaten & treated / Here we se with our
bodely eyes the holy brede broke / & the
holy wyne powerd forth (for holy it is
nowe cōsecrated into so holy an vse) but
with þ eye of our faith / we se presently
Cristis body broken & his bloude forth
powerd into the remissiō of our synnes.
Agene / we see with our exterior eyes þ
brede & wyne geuen to vs / but with the
eye of our faith we se as presently his bo
dy crucified & his blode shed & geuen
vs / Now is his body thus broken and
his blode thus shed all together ours for
euer. Now is Crist thus once suffering /
rysen & sitting on the right hand of his
father all ours wh is perpetuall prayer.
For what thing is more frely ours then
that whiche is geuen vs with his owne
mouthe & delyuered vs with his owne
handis into our hādis & mouthes. yea
but wherefore is he thus geuen vs. be
rely to eate and to drinke hym. That at
we eate & drinke bodely / is receyued in
to our bodyes & conuerted into our sub
stance made all one fleshe & blode with

The eye
of our
faith
what it
seeth in
this soue
per.

A spiri-
tual asce-
se.

Ab. ii.

Ro. viij.

ours & we all one with it/ And her must
we ascende into that spirituall eating &
drinking by faith whereof Crist spoke
Jo. vi. saying/ My word is ar spirit and
lyfe/ the fleshe profiteth not/ It is the
spirit þ geneth this lyfe wherof þ iuste
lyueth. It is the soule that eateth & ly-
ueth by this bread/ & not our bodyes/ of
the which eting saith Jo. Who so eteth
my fleshe & drinketh my blode he dwel-
leth in me & I in hym. Nowe therefore
our soules thus eating hym by faith/ ha-
ue Crist present / & he is in vs by grace
gouerning vs with his holy goste. And
he þ gaue vs hymself/ it cannot be other
wyle/ but with hym/ is geue vs also all
þ is his/ ether done/ or suffered of hym in
his bodye. Then ar we seuer by our
faith in this worde. Dedit/ dicens/ acci-
pite/ he gaue it vs saying/ take it/ that
he is ours w all his. He was borne ther-
fore for vs of his mother þ we shuld be
borne agene by baptim of the holy goste.
He was borne for vs the sonne of man/
þ we thoro to hym might be the sonnes
of God/ he was tempted for vs and bore

awaye the victoꝝ / & his victoꝝ might
be ouꝛs / he fulfilled the lawe & was the
moſt rightwoyle / that his rightwoylenes
might be ouꝛs / his woyledom kouereth
ouꝛ foliſſhnes / his holynes correcketh
ouꝛ vnbeleif / his innocēcy ſwaloweth
bp ouꝛ wykednes / his redemption ſet-
teth vs in a ſpirituall libertye / he was
made weake to make vs ſtrong / mortal
to make vs immortal. He descended in-
to the erth that we ſhuld aſcēde into he-
uen / his deth is ouꝛ lyfe & taketh awaye
ouꝛ synnes / & foꝛ deth & woꝛthy damp-
nation / he geueth vs hymſelf in this pre-
ſent ſouper ouꝛ euerlaſting lyfe & ſalua-
cion / he is made foꝛ vs of the father ouꝛ
rightwoylenes / ouꝛ redempciō / ſatiffac-
cion &c. And as Iſay ſaith / he was wou-
ded foꝛ ouꝛ tranſgreſſions & ſo ſmyten
foꝛ ouꝛ vngodlynnes / foꝛ the puniſhment
foꝛ ouꝛ correcciō and peacemaking was
layd vpon hym / and by his ſtrypes and
his hurt / we ar healed / the Lorde layd
all ouꝛ wykednes vpon hym to pardon
vs / Theſe therfoꝛe his preſent gyftis &
woꝛdis cannot deceyue vs / Take it / eat

i. Cor. i.

Iſa. liij.

Criſt is
ouꝛ ſatiffa-
ccion.

it/this is my bode which is for you bro-
ken/for in that/he biddeth vs take it/he
certifyeth vs that he is all ours/ And in
that he biddeth vs eat it/he adsewerthe
vs/hymself to be all one substance with
vs/ God and man deifyng our soules &
sanctifying our bodes to be glorified
wth his in the resurrection of our fleshe.
We muste therfore obserue diligently
these wordes/he gaue it vs/bidding vs
take it/eat it/and drinke it/and especial-
ly these wordis added/ which is for you
broken/which is for you geue/which for
your synnes is shed. For herein confis-
teth the peathey waight & our present
counforte/here is that heuely spirituall
fode of our soules wherewith we ar re-
freshed/dayly comforted/& confirmed
for euer/ So oft therfore as we do cele-
brate this holy souper/we must do it in-
to y^e remembrance of his de the/for this
incomparable benefit & loue vnable to
be expressed rendering to hym prayse
glory & thankes immortal which lyueth
and raigneth with the father and holy
goste for euer. Amen.

Moreover ye shal diligently obserue
That in the scriptures/ where. ii. or. iii.
thinges be so inseperably knit together/
that ether one of them may not be diuy
ded from another/ or els one muste ne-
dis folowe the tother: It is attributed
to the one/ that at verely pertayneth to
the tother/ and one name serueth them
bothe or all thre. Als forbecause at the
preching of the gospel/ there foloweth
some Cristen congregacion gathered to
gither in the beleif thereof/ & at last thei
possede y^e kingdome of heuen/ therfore/
is the gospel/ or the remission of synnes
which foloweth the preching thereof cal
led the kyngdom of heuen/ as in Mat.
iii. Repent ye for nigh is the kyngdom
of heuen sayd Jo. hap. where the kyng-
dom of heuen is taken for the remission
of synnes or for the gospel. And in the
xviij. who is gretest in the kyngdom of
heuen/ there is it taken for the congre-
gacion of the faithfull/ And forbecause
meat is not eaten without brede/ ther-
fore is brede takē for meat and for alma-
ner bodely sustinance/ In the persone of

Crist/ where the godhed is inseperably
knit to his manhed / it is attributed to
the manhed that whiche verely pertay-
neth to the godhed as in Jo. iij. Roman
ascendeth into heuen but he that is Des-
cended/ the sonne of man which is in he-
uen/ here the sonne of man is taken for
the godhed/ for as yet / when he spake
these wordis/ his manhed was not al-
cended/ The scripture saith Crist dyed/
when it was his manhed onely that suf-
fered. Now to my purpose. In the sig-
nes or sacraments ther ar many thin-
gis inseperably ioyned together/ yf thei
be of Cristis ordinace/ as yese in this di-
uisiō & order folowing/ wherfore every
one is called by the same name/ & the to-
ther is called/ which sodē sondely attri-
buting of the same name & subultatory
speche not knowne nor obserued/ make
men to apere to speke strangely/ yea er-
roneously to some mē/ when thei bothe
beleue and speke truly and godlye.

¶ In Baptisme.

- 1 { The Element is ——— water.
- 2 { The worde of institucion / is / Go

your wayes and teche all nacions bapti-
zing them into y name of the father the
sone and holy goste / Mat. xxviii. which
wordes with the Element / make the
Sacrament.

3 { The worde of promyse / is Mar. the
last ca. Whoso beleueth and is bapti-
zed shalbe saued. Faith in this pro-
mise maketh present the holy gost in
y beleuers hert now borne a newe.

4 { The thing / is the holy gost making
holy / purifying & renewing y soule.

In the Souper of the Lorde.

1 { The Elemēts ar — Brede & wyne.

2 { The wordis of institucion / ar these /
When Iesus had soupt / he toke y brede mat. xxvi
in his handis &c. which wordis dewly
spoken / it is the Sacrament.

3 { The wordis of promyse / ar these /
Whoso eteth my flesh and drinketh
my blode / dwelleth in me and I in
hym / Jo. vi. The beleif in this pro-
mise bringeth the thing present in-
to the herte of the faithfull receyuer
of the sacrament.

4 { The thing is the bodye of Crist cru

cified/and his blonde shed into the remission of thy synnes.

Nowe ar these speches trewe. The sacrament of baptime is the regeneration and the renouaciō of the holygost/ purifying and geuing saluacion/so that it be attributed vnto the cheif thing in the sacrament/which is the holy gost.

Lykewyle yf it be asked/whether in the sacrament of the souper of y^e Lorde there be the very naturall and reall bodye of Crist/thou seest it the fowerth in order/and is so called/ for the inseperable vnion of it with y^e sacramēt/wordis and element/so that the brede is so called/the worde is so called / and y^e thing it self/must nedis be called the same that it is. The brede and the worde/ar so called sacramētally: but the thing is so called verely really and naturallye.

Infidels
receyue
the sacra
ment but
not the
thing.

And here is offered the questiō/ whether an infidele or an vnworthey wyked persone eteth the body & drinketh the bloud of Crist at the souper. Vnto the whiche Austen answereth verypwel in his. xxi. boke of the cetye of God/put-

ting difference betwixt the sacrament
which standeth vpon the Elements and
wordis of institucio / & betwixt þ thing
which stodeth in the wordis of promyse
and faith ther to ioyred. And agene in
a sermone of the sacraments of the faith-
full. These ar his wordis. He that dwel-
leth not in Crist / nor Crist in hym / doth
lesse he nether eteth his fleshe nor drin-
keth his blode / albeit vnto his owne con-
demnacion / he eteth and drinketh the
sacrament of so grete a thinge. Here ye
se that one maye receyue the elements
as the brede and wyne & not the thing.
As was Symon Magus baptized in
water / receyuing the sacrament / & yet
not the holygost renewing hym. And
Judas sittig at this souper / did eat the
sacrament of the brede & wyne / but not
þ thing / for satan (saith Jo. xiii.) entred
into hym after Crist had raught hym
the morsell of brede.

What it is / worthely or onworthely
to receyue the sacrament.

First ye shal knowe that there co-
meth no frute vnto any recey-

uers of any sacrament / but onely vnto
them / that call into mynde the deth of
Crist with holy & deuoute remembran-
ce / y he was crucified for their synnes
& wassheth them away w his blode / ge-
uing hym thākis immortal / hygh pray-
se & glorie in this sweet remembrance
and faith. Onely vnto siche men Crist
commendeth and hathe committed his
body. Onely vnto these mē he draweth
forth his blode / For these mē onely was
he offred vp on the altar of y crosse. So
that they doutelesse slip from y trwth /
that beleue Judas to haue had recey-
ued the same thing that the other apost-
les receyued. For they eat not verely y
fleshe of the Lorde / which in hym dwel
not nor he in them / for Jo. euangelist
euen the next gest at Cristis elbowe sit-
ting at his messe testifyeth that as sone
as Judas had receyued y soppe / the de-
uill entred into hym for his gest into his
soule. Item yong infantes and men be-
straught / albeit they be the membres of
Crist / yet may they not w frute receyue
it / for these persones may not rightly re

Jo. xij.

3
re
th
m
n
et

member the myſtery of their redēpcion/
nor deuoly examyn & proue themſelues
before/nor geue thākis therfore/ which
thinges ar cheifely required at the ce-
bracion of this holy feaſte.

Paul biddeth euery mā proue/trye/
inferthe/and examyn hym ſelf before he
eateth of this brede and drinke of this
cuppe: for yf we had truly examined
our ſelues we ſhuld not haue had ben ſo
punyſhed of the Lorde. Whole mynde
is that they ar without pcell that deſ-
cende into their owne ſelues/ and with
grete deteſtacion of their ſynnes deſyer
to be the ſame that they heare / that is
to ſaye the mēbers of ꝑ bode of Crift.
Nether vnaptely is this probacion of
our ſelues called the parte of the com-
memoracion/when there can be no com-
memoracion with out the iuſte probaci-
on of our ſelues.

i. cor. xi.
Of the
prouing
of our ſel-
ues.

Fiſt therfore let vs examyn our ſel-
ues by ꝑ troyche ſtone & ſquyer of god:
Dis commandements/which as a glaſſe
ſhall ſhewe vs to our ſelues to be no-
thing els in all our dedis lyfe wordis &

Jaco.

thoughtes but greuous sinners / Then
let vs trye our selues whether for our
synnes we be sorry in herte & vnfeignedly
repentant / full minded to practize our bap-
tisme in mortifying our affectes chan-
ging our lyfe by faith burying our syn-
nes in Cristes woundis / with hym to
ryle agene into a new state of lyuing /
Let vs trye our selues to knowe vnder
what degre of þe laboure we be / as it is be-
fore expressed. Serche whether þe beist
as glad to forgiue all þe haue hurte the /
euen as thou woldist be forgiuen of god.
Looke whether þe canst espye thy no mane
secrete birthe poyson and loue to thy self
sought in all thy dedis thoughtes and
wordis rather then the gloze of God
& profyt or edifying of thy neighbour.
And now se whether thou haste / or de-
sperst to haue that faith and loue / which
God commandeth the to haue to hym
and to thy neighbour / & be heuie that
thou hast them not in þe perfeccio where
in thou arte bovynde to haue them / that
paciencie / confidence / constancie / humi-
lity / temperance / chastite and a wyll in

all thingis cōfozmable hnto goddis wil.
and yf þ aknowlegest theis thy nowne
synnes & imperfeccion vnfaynedly / yet
art thou a membyr of the body of Crist/
as writeth Paule / and mayst sit downe **1. Cor. 5.**
with fere and reuerence / geuing thākis
to God for this inestimable benefyt of
our redempcion. But this iuste probaci-
on as our papistis neuer practyzed it in
themselves / so neuer yet taught it they
their flockes.

Whylis we therfore thus expende &
proue our selues / consydering: who we
were by Adams fall / from what perel-
lis and euillis we ar by Crist delyuered
vnderferued of vs / what gyftis ar geue
vs vnloked fore / & agene what we pro-
fessed at our baptisme / into whose disci-
plyne we entred / what bataile we toke
in hāde vnto what a capitayne & heerd
man by it we were conseigned & anoynt-
ed / called Cristtiā of the name of Crist
vnto whom we were professed and our
selues yilded / and yet / in all this proba-
cion and remembrance of our selues / &
of our benefitis by Crist: we must apere

mat. viii

to our selues insufficient / & vnwoorthely
with condigne thankis to haue remem-
bred and beleued all these benefyts: and
we therfore in our selues euer to confes-
se vs vnwoorthy wth the Centurion that
Crist shuld entre into our houses. But
be it in case we might / wth any vtwarde
fayned probaciō Deceyue all men / before
whom we testifie our indignite and de-
clare our faith / yet cānot he be Deceyued
which onely sercheth & inseeth hertes
and raynes / whiche also is the mynde
and spirit of that bodye which is com-
pacte and framed of the congregaciō of
all faithfull men.

Ro. vi.

i. cor. v.
Ecc. xv.

Also as the Apostle warneth vs to
mortifye our bodyes / to be buryed and
to rylse with Crist / so exhorteth he vs to
not suffer synne to raigne in vs. He com-
mandeth vs to purge and to make vs
clene from that olde lewayne / and to be
purified by faith. But verely full colde
and vngodly is the probaciō that depen-
deth of mennys lawes and decrees: litle
he saith. They ought not to be rekened
well proued which cōmende and prayse

themselves / but thei whom the lord cō-
mēdeth: which cōmendeth non but sicke ii. cor. x.
as allowe & approue his will / known by
p̄ scriptures. Let not therfore this say-
ing of Dauid neuer go from thy mynde
Blessed is p̄ mā whom p̄ techeſt o Lord psa. xciii
De: & oute of thy lawe enſtructeſt hym.

And yet albeit p̄ in these men whiche
thus proue themselves & so eat woꝛthe-
ly there is cōtinual batail w̄ syn / which
they bere aboute in their bosoms / yet
ereth he not vnwoꝛthely / which takē &
holden with the spirit of penance ende-
uorēth & aspyꝛeth vnto this one thig /
That as he is dede with Crist from syn /
euen so / as I sayd befoꝛe / he stryueſh to
arise agene with hym into a newe lyfe /
not yielding hymself to syn any moꝛe to
haue dominion ouer hym / but ouerco-
meth thinfirmitie of his flesh with the
vertue & power of the spirituall lawe
that mortifyeth affectes. For a Cristiā Job. vii.
lyfe is a continuall bataile.

And as it is a gloriouse thig / to fight
& haue victoꝛy / euē so to be overcome / it
is not onely shame in the tentes of the

Cristen felde/ but also dethe and damp-
nacion. Wherfoze the fleshe and bloude
of Crist euē foꝛ this cause specially ar as-
ked at the Loꝝdis table of them that ar
faithfull/ that as warpers and soldiers
ar fed and anoynted with oyle/ euen so
ar Cristis warpers fed & strengthened
with the excellent vertewe of the sacra-
ments/ that they might continue and
be strong in batail/ and resist the engins
Ro. viij. of temptacions/ so that ther be no con-
demnacion vnto them that ar grafted
into Crist Jesu: albeit there be syn/ but
not imputed foꝛ their faithes sake.

Faith is
the foun-
dacion of
this pro-
uinc.

But now as faith is the fowndacion
of all our right wysnes and well doying/
euen so is it the grobonde of our proba-
cion: foꝛ who is it that hateth the domi-
nion of syn/ oꝛ syn it self hating the do-
minion ouer hym/ and want the faith/
oꝛ who can decerne oꝛ make difference
of the body of Crist/ that is to say/ exa-
myn and proue hymself/ whether hym
self be of the body of Crist/ and the true
intiere hole mēber of his chirche/ which
ether knowe not Cristis lawe oꝛ institu-

To make
differēce
of the loꝝ
dis body

p- cion/or wil reiecte it. Wherfore the trbo
De prechers teche that nether our lippes/
af- ar to be prepared/nor mouthes and go-
ar mes to be washed/ that we might wor-
rs thely receyue it / & miche lesse glozious
so & costly aparel/choise of Day/nor nobom-
ed bir to be sought for it / nether to attri-
a- bute any thig to our selues for our own
nd woꝛthey preparingis/by confessions au-
ng ricularre/ penance enioyned/satisfacciōs
n- or other good merits. for Crist did not
ed institute this table for men filled w̄ woꝛ-
ut kis & trust in their owne merits/but for ^{fasting} men who
on men fasting/ & is to saye/of faith hum- ^{they be.}
g- bled/contrite/afflicte in spirit/nothing
a- ascribig to their owne selues/ Thei hun-
u- ger not for Crist & ar full with in their
o- owne iugement/nomoz then they ad-
h- mit & receyue & phisiciō that apere hole
ce in themselues. But it behoueth here to
a- remember the reiecte pharilay pufte
m with the boasting of his owne woꝛkis/&
or & receyued publicane cōfessing his own ^{who pro}
ch synnes. And in fewe wordis they proue ^{ue not}
u not themselues a right which make cle- ^{themsel-}
ne the vtwarde syde of the dishe/the in- ^{ues a}
^{right.}

syde also wole: when in the onely mynde
& herte / ether pure oz vnpure / clene oz
fowle / it ston deth / whether we receyue
the sacramēt woꝛthely oz vnwoꝛthely.

1. Jo. 1.
1. Jo. 7.

Furtheremoꝛe / as John to witnes
there is noman without syn / so is there
some synne vnto deth: & some not vnto
deth / They syn vnto deth / that obstina-
tely perseuer in open crymes / wetingly
oz els of an affected ignoꝛance impug-
ning the trwth / neuer examining noꝛ
prouing themselves tryed at the worde

1. cor. 11.
Two ma-
ner of vn-
woꝛthy
eaters:
bothe pu-
nished
but not a-
lyke.

of god / which eting this holy souper eat
& dunke their owne condemnaciō. But
the other that syn not vnto deth beyng
penitent / albeit they be negligent in the
prouing of themselves by the reason of
the frayltye of their fleshe and of some
ignoꝛāce / foꝛ whom we & they ought to
praye / yet foꝛ their indignite arliche try-
ed & punished of the Loꝛde vnto their
owen correcciō lest they be cōdemned to
the woꝛlde / when the indignite of the
first that syn vnto deth asketh deth per-
petuall & condemnaciō / where ye se the
gylte of the ether vnwoꝛthey is vnlpyke /

which cometh of the abuse of the sacramēt: for vnto þe one vnwoorthy parte/
the faulte & gylte bringeth cōdemnaciō/
& to the tother it bringeth but transito-
ry punishment for their correccion. for
the Apostle teacheth that at Corinthe
there were many beleuers þe were pla-
ged with transitory paynes for that they
behaued themselves at this holy souper
negligentlyer then þe dignite of the thing
requyred/ & therfore were they smyten
not onely with deceases/ but also with
deth temporal/ that other lyke rashe &
negligent vnwoorthy eaters fered at
their ensample shuld be ware & admonis-
shed. for euen sode deth is a payne in-
flicte for syn/ Act. v. for in þe Apostle
sayd: Many sleape/ we vnderstāde that
siche punished persons shuld lyue agene
in ioye. for the scripture saith them to
sleap which shal ryse into glozy/ & ther-
fore he saith playnly that they ar correc-
ted of the Lorde lest they shuld be con-
demned in the worlde. Of whose sorte
doutelesse were they whom the Apostle
rebuketh/ partely because the congrega-

1. 202. vliij
2. x.

cion of the poze / not tarped for / they did
eate the souper / as though it had ben
theirowne priuate souper: so that they
excedinge with a certayn excesse and su
perfluite / sought þ meat of theirowne
bellies rather then the meat of their
mynde / nothing regarding the nede &
pouertye of their owne members: And
partely because they were puffed vp with
a certayne suppynite / sloughish ease and
idlenes / mixing themselves withe the
haithen idollaters of their owne cyte /
eating & drynking with them at their ta
bles befoze their idols / not remembryng
the sclawnder geuen to their weaker bre
thern redemed with Cristes blode.

Sewerly their offences might haue
semed but lyght / to themselves which
had knowledg / as it were in thynges of
themselves not hurtfull / & might apere
in sight not vnlawful / but indifferēt / as
some of our ceremonyes apere to some
men this daye: But yet dothe saynt
Paule prosecute & note them with siche
ernest grauite / þ not onely the self sou
per but also þ mystery therof / he so layth

id it before our eyes / that he affirmeth / by
en sicke offences / we prouoke the wrath of
ey God vpon vs: & that he wolde therby so
lu warne vs (bothe the excellēcy of the sa-
ne crament & also the Dignite therof so re-
ir quyring) that we shuld haue this circū-
& speccion / euen in euery acte of our lyfe &
nd ryte to holde & kepe our selues wysely
th with oute all maner offendicle / within
nd the limites of mesure and disciplyne.

When the congregacion therfore ad-
mit not vnto this souper open criminou
e persons except thei espye some euident
ta tokens of repentance / they do it afty
g then sample of Paule / Delyuerig bp vn- 1. cor. v.
ze to satā & incestuouse Corinthean which
ue defyled his owne stepe mother. So & it
ch folowth yet / that of these men the brede
of & wyne is receyued most vnworthely / ^{Of the}
re which albeit thei be not openly knowne ^{vnwors}
is of the congregaciō / yet vnto dethe & to ^{they re-}
ne their owne damnaciō may thei eat and ^{ceyuers}
nt drinke it for their owne hid obstinate per-
seuerāce in syn wherby thei ar excluded
t from & heretage of heuē / Of the which
h sorte ar thei that for fere of shame / for lu

Act. viij.
Beware
papistes
where
fore ye
make
your sel-
ues prei-
stes.

cre & aduantage sayne themselves of
Cristes religion & of the gospel/ as did
Symon Magus pryse the powr of god
to do miracles. & he might be the more
esteemed emōg his owne facciō. Orliche
as for fauour or aduantage to be este-
med & retayned/ dissemble their vngod-
lynnes cloked with holy orders succession
of apostles with apostleship & bishopryk
as did Judas the betrayer / whiche al-
though he had made a bargayn with &
pharisaies agreed bothe of the pryce of
Crist & Cristians to be solde/ yet he re-
toured vnto the same messe at the Loz-
dis table to be partaker with his disci-
ples of the same sacrament. At this mes-
se with Judas sitte they or stāde/ all hi-
pocrytes pharisaies / papistes / simoni-
aks / filthy concubyne keepers / aduou-
terers / proud prelats / dronkerds / de-
uowerers couetouse persons / malici-
ouse murtherers / & yet sayne thei a day
ly eare confession/ & they might in sight
worthely apere to come to the holy sou-
per/ nothing lesse ypocrytes concubyna-
res fornicatours &c. so & yf they shuld

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lye a dying / yet shuld thei not / vntyl the
synnes forsake them leaue their abhomi
nable prodigious beastely lyuing.

But in what place of the vnwoꝛthey <sup>Unwoꝛthey res
ceyvers.</sup>
receyvers / these men ought to be put /
which not onely by their abhominable
abuse haue changed & altered this most
holy souper / by their own newe & straḡe
decreed bayne rytes & vngodly tradici
ons / haue so violated and broke Cristes
first instituciō / þ of the same souper that
Crist celebrated & cōfirmed by his inuio
lable ordinance / there is nothing / not
somiche as the name / or very litle lefte /
of what vnwoꝛthey sorte / at these men /
God se to it & be iuge. Cypriane in his <sup>Cypria
ne.</sup>
pistle vnto Ceciliū warneth earnestely
& sharpely þ in the administraciō of the
sacraments / we shuld not in any wyse /
nor in nothing / swarue from þ precepts
of the gospel. But the disciples shuld ob
serue that at their master Crist taught
& did it. And he denyeth also / those men
woꝛthey to be called / ether the frends
or disciples of Crist whiche violate or
broke their masters commandemēt / or

Onely
wyne is
to be con-
secrated.

Mat. xx.

Wylt ye
the lordis
disbord-
er & blode.

altere his ordinace / as did certayn men
in his tyme / put onely water into the
cuppe / when Crist cōsecrated wyne & no
water / of whom Crist testifyeth in his
gospell / saying / ye hypocrytes / ye cast a-
way my cōmandements to setfast your
owne tradiciōs. ¶ Wylnot here tell þat
euery man knoweth / euen the licenciou-
se fraude of them / which to nourish the-
irown priuate filthy lucre & filthyer idyl-
bellies / haue turned this holy souper /
not without a grete mystery celebrated
in the euening (which tyme the apostles
euer after obserued) & this comon com-
munion for many together to receyue /
into a priuate (¶ Wylnot saye churlysh)
breakfast / selling it vnder þe cloke of the-
ir owne merits. And somiche the more
guilty of the lordis body & blode as they /
for that they entreate / handle / & behaue
themselues so filthely & so cruelly / that
þe scripture in euery place cryeth so out
agenst them / þe their indignite & lothely
vnworthenes / nether may / nor ought
no lenger to be suffered.

Also Chrysostom saith þe they ar not

only gyltpe of the blode of Crist / whiche
in tēples by the abuse of holy sacramēts
seke & folowe terrene & vnlabofull lucre
cōuerting þ̄ honozable religiō into thoc-
casion of vngodly merchandise / but also
thei that bye & sell þ̄ giftis of god / when
thei shuld know it writē / That thig fre-
ly to be geuē which thei frely receyued:
wherfore nedis must thei be gyltpe of þ̄
body of the Lorde which inuyte & com-
pell men / for their giftis in bying & sel-
ling / to do that thing which violateth &
subuerteth þ̄ doctrine & tradiciō of crist.

And seuerly Ambrose speking of the
vnwozthey eaters saith. Those men to
be vnwozthy of þ̄ Lorde aftir thapost-
les mynde / which wotherwise celebrate
this mystery / then it was delyuered of
the Lorde: for he may not be deuoute &
godly which presumeth and taketh it o-
therwoyle then it was geuē of the firste
autour. It wolde gladly be knowne
what shuld be answerde vnto theis ho-
ly fathers / which all with one voice de-
teste & dampne this violated rite & abu-
se of the sacramēt thus deformed / so pro

Chrysos-
tom ho-
myly. 38
vpō mat.

Mat. x.

Ambro-
se.

phanely abused / & popisshly celebrated /
as ye se it this daye / which also vtterly
denye it / y^e it is lawfull (Cristis coman-
dement & instituciō abrogated & despy-
sed) to be turned into y^e Doctrynes & de-
crees of mē. And that thige which was
once done iustly according to the scriptu-
res / in all chirches so manye yerres / we
may not suffer it to be altered of men by
no autorite of scriptures / by no example
of the olde holy Doctours / by no iuste cau-
se / but onely for the filthy lucre & vnrea-
sonable giftis of a fewe hyerlings / to
stand still thus violated / deformed / and
prophaned. Thei therfore vnworthely
eat his flesh & drink his blode / whiche
thirsting the innocent blode of Cristes
pore chirche / persecute & sleigh those good
men that speke or write agenst their blo-
dy actes & deadis / of whō the prophete
Isay saith / Swift ar their feet to shed
blode. Nether take they the wordis of
the apostle any lesse fleshly then did the
bloody caparnaites take Cristis / when
they sayd / How may this man geue vs
his flesh to eat. It is therfore mani-

Isay. lix.

Jo. vi.

fest that theise blodye & fleschly eaters &
Drinkers receyue Crist wth as vnpure her-
tis & as filthy mouthes / as did thei that
napled him to the crosse / wounded his bo-
dy / & gaue hym gall to drinke. Also it is
manifest that the gylte & syn consist not /
nor is not comitted in the bodely to-
ching of his naturall bodye / but by the
contempt & abuse of so holy a sacramēt /
As contrary wyse / the frute therof ston-
deth not in the towoching & vse of his cor-
porall present bodye / but in the spiritual
embraising therof by faith wherby the spi-
rit of faith eteth verely the flesch of crist
and verely drinketh his blode.

After this maner somtyme mē were
called guilty of the maiesty or traytours
which contumeliously despyled the glo-
rye or dignite of the Romāns / And they
called iniurionse vnto p^remp^robor that
threw down his image or rased his pic-
ture / or any letters from hym / which
thig was as haynously takē as though
thei had layd violent hādys vpon them-
p^robor himself. And euē so ar thei verely
guilty goddis maiesty and traytours to

Gilty the
maiesty
of the en-
prowz.

Sacrifi-
ers cru-
cifyers
of Crist
gene.

hym whiche violate & cōtempne the in-
stitucion & laboe of hym / & do contrarpe
to þ thing which he cōmāded & ozdened
So ar thei guilty þ bodye & blode of crist
which coming to his table nether w the
deue honour vnto the lorde / nor w that
discipline that the souper requireth / nor
w the same mynde & faithe þ the body &
blode is receyued / prosecute not this
mystery instituted of þ lorde / but ether
negligētly litle regarde it oz vtterly cō-
tempne it / as thei were wonte whiche
as the Apostle writethe / Crucifye Crist
afreshe in themselves & set forth the
blode of the couenāt for a laughing stok /
tredig it vnder fote by which they were
sanctified / for it is sayd / That þ greter
the maiestye is / þ greuouser is the syn /
& the more is the indignite & vnworthi-
nes committed agenst it.

Annotēt
blode
heders

Also these Jewes & gētyles ar guiltye
of the mistik bodye of Crist which drato
forth and shed the blode of his chirche /
which is euē þ very blode of Crist: And
thus ar the wyked & couetuous cura-
tes called in scripture guiltye the blode of

Crist which fede not their flock with the
fode of goddis worde but famishe them
for hunger. And thei ar innocent of the **Act. xx.**
blode which ~~is~~ all diligence fede Cristis
chirch redeemed with his blode / with the
worde of God. And thei ar giltye of the
body & bloud ~~if~~ beleue not / for so is eting
take Ezech. iii. where he is comanded to
eate the bok. And they ar vngilty after
Austen ~~if~~ eat the fleshe & drinke ~~if~~ blode
of the Lorde according to Cristis say-
ing / I am that lyuing brede which am **yo. vi.**
comedown from heuen / whoso eat of
this brede he shall lyue euer.

And at last (as it were by ~~the~~ waye) to
take awaye ~~the~~ carnal sense of the trāsele-
mented symbols which the papistik sco-
lemen cal transubstanciatio of the brede
& wyne / that is to saye adnihilacion or
naught making of them / destroying the
substāce of them bothe / so ~~if~~ their remay-
neth nomore brede nor wyne / after the
preist hath breathed ouer them / ye shall
knowe ~~if~~ the vnworthy receyuing cōsis-
teth not in any backwardnes / so ~~if~~ any mā
shuld so eat & drinke his iugemēt / but it

standeth in the inwarde offence / that is
to wit / in sleughful negligence / pryde /
enuy / malice / concupiscence / couetuous-
nes / unfaithfulnes / wickednes &c. which
infidelite with hir wyked frutes taken
awaye / the sacramēt bringeth no hurte
with it. For well techeth the Apostle /
Those men to eate worthely that proue
and examyn themselves shewing playn-
ly that the well of all indignite and un-
worthynes depēdeth of the mynde and
not of the exterior & outward signes.
And playn it is al thingis to be pure un-
to the pure / but to the polluted and infe-
dels there is nothing pure / because the-
ir mynde is polluted. And Crist saith /
That at entreth into the mouthe desce-
leth not the man / but that at gothe out
of the mouthe unpureth hym. Which
thing anon he expounding saith / yet un-
derstand ye not / that whatsoeuer gothe
into the mouthe descēdeth into the bel-
lye & is caste into the sege. But the thin-
gis þ̄ goforth of the mouthe come from
the herte &c. playnly teching / the wicked
and corrupt minde to be the fontayne

The vn-
worthynes
erres co-
mēth out
of the
mynde.

Tit. i.

Mat. xv.

an
ble
bo

of all impurite. But contrarywyse we
rede/that to the mynde enstructe with
faith and knowledge of the doctryne of
Crist these thingis ar pure / whiche to Ro. xliij
myndes euill taught and enstructe ar
vnpure. In wyne there is no favote of
drunkenes/as nether in meates there
is no favote of surfating/but the minde
seking to much hirobon plesure in eating
& drinking is the autres of the synnes/
wherfoze the interiour thigis purged/ mat. xxliij
the exterior muste nedis be pure.

The appul of paradysse byten of Adā/
had no venome in it/ but the sowntayn
of euill was the venome cast of the ser-
pent into their myndes/and theresoze
from thense came the euil/from whence
came the venome. yea the set mynde to
violate the lawe of God made them gil-
tye of dethe ere he did byght oz taste of
the appul. For it cannot be but noysome
and pestilent what so euer owoz mynde
embrace at the perswasion of the deuill.
The morsell of brede was venome and
poyson vnto Judas saith Austen / not
that the brede in it self was venome oz

h
hurtful / but because he hymself be-
ing euill / wykedly vbled so
grete and holy a
sacrament.

Prayse the Lorde.

At Crunning. M.CCCCC.
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Treatise